THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. MAY, 1895. No. 5.

GOD'S MOTHER—MINE!

BY H. V. R.

MY Mother! not by earthly tie,
  Howe'er so dear that tie may be,
  But by a bond all-heavenly,
Through Jesus, Son of God most High.

My Mother! When in grief she stood
  Upon the Mount of Calvary,
  Became she Mother unto me
By words of Jesus on the Rood.

My Mother! For my Jesus claimed
  Me by His Blood for brother true,
  And bade me, Mother, look on you,
Of His poor brethren not ashamed.

My Mother! What but power divine
  Could give me, child of earthly race,
  The right to look upon thy face
And call God's Mother Mother mine!

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OUR LADY'S SHRINES.

THE Middle Ages, miscalled by the enemies of the Church the "Dark Ages," were in truth the Ages of Faith; for they were the ages in which it was made evident that faith quickens the world, and causes it to bring forth wonders. In those days much account was made of Christian perfection, and religious solemnities were multiplied to satisfy the piety of the people. It did not enter into the spirit of the Ages of Faith to bargain with Heaven, and to reckon as lost the days taken from worldly occupations and given to God. All their feasts and rejoicings were consecrated by religion, for there was no Puritanism to sour the spirit of God's children. They understood the meaning of the Royal Psalmist when he sang: "Blessed is the people that knoweth jubilation." They lived in subjection to the laws of the Church, but they served God cheerfully, and their subjection was a thraldom of love.

One beautiful characteristic of the Ages of Faith was the great devotion of the faithful to the Blessed Virgin. It is no exaggeration to say that devotion to the Mother of God was the soul of the Middle Ages. All the greatest men of the period declared themselves her faithful servants; for we must remember that this was the time of St. Francis of Assisi, St. Dominic, St. Thomas Aquinas, St. Bonaventure, St. Bernard and others among the greatest saints of the Church. The learned men of the day, royalty, knighthood, poetry—all did homage to Mary whom Dante made the crowning glory of his matchless poem.

It was in 1291, the tenth of May, one month after the fall of the last two cities held by the Christians in Palestine, that the "Holy House" in which our Lady had dwelt at Nazareth, was carried by the hands of angels into Italy, and set down finally at Loretto, where it became, and has continued to be, the seat of a celebrated pilgrimage. Other oratories, dedicated to Mary, were raised in all parts of the Catholic world and received the homage of the multitude whose faith and love were rewarded by numerous miracles. Every Christian land had its own favorite sanctuary, but the

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Holy House has remained the shrine of the world's devotion, because it was the home of our Lady, and chiefly, because within its hallowed walls the Word was made flesh and dwelt amongst us.

But long before this miraculous translation of the Holy House, there had been shrines innumerable dedicated to the Blessed Virgin. Up from the Apostolic age, both in the East and in the West, we meet continual mention of them. Among them we find three churches erected to Mary by the Emperor Justinian, at Leptis, Ceuta and Carthage. Baronius mentions the erection, by this same Emperor, of "numberless temples to her honor, and particularly the magnificent Basilica at Jerusalem." Marcian and St. Pulcheria raised to her three great churches in Constantinople, in which were kept precious relics, portions of the garments of our Lady; for others there are none, since He who had been pleased to take flesh of Mary, was pleased also, after death, to preserve her immaculate body from all corruption, and to transport it to heaven.

Instances of this kind we find all through the annals of the Christian empire, and in the lives and writings of the Fathers and Saints of the Church. Ancient writers mention at least one hundred churches, in the city of Rome alone, dedicated to the Mother of God, under one or another title. Many of them still remain. The most famous among these is the great Basilica known as Santa Maria Maggiore—St. Mary Major—because it is the chief temple of Our Lady in Rome. It is famous throughout the Church, and the feast of its dedication is kept everywhere on the fifth of August under a title which commemorates the miraculous fall of snow that marked the place it was to occupy on the Esquiline hill—*Sanctæ Mariæ ad Nives*, Our Lady of the Snow. It is also known as the *Liberian Basilica*, from the connection of Pope Liberius with the building of it.

Italy is full of mediæval shrines, a mere list of which would fill pages. Those which are best known abroad are those of Our Lady of Good Counsel, at Genazzano, with its miraculous picture, of which copies are found everywhere in the world; Our Lady of the Oak, at Viterbo, the Madonna

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del Carmine, and Santa Maria della Grotta, in the Neapolitan territory. Among the ancient shrines dear to the Catholics of Switzerland, is the venerable sanctuary of Our Lady of the Hermits; at Einsiedeln, which numbers its pilgrim visitors, each year, by the hundred thousand. Spain boasts of more than five hundred of these shrines of our Lady, and every other country could furnish its list of favored spots.

Everybody has heard of the celebrated French sanctuaries of Our Lady of Fourvière, at Lyons, of Our Lady of Puy, with its colossal statue of Our Lady of France, of Our Lady of Chartres, where the sacred relic, Our Lady's veil, is still preserved; and the land of France is rich in these old shrines. And so we might go on through all the countries of Europe, not one of which would fail to furnish evidence of the universal devotion to our Lady in the Middle Ages.

Few countries, if any, were richer in shrines of our Lady than old Catholic England. The names of Walsingham, Ipswich, Eversham, Glastonbury, Tewkesbury, and Worcester, occur immediately; but there were hundreds of others up and down the country; many of the London churches were dedicated to our Lady, and every cathedral and parish-church had its Lady-chapel. The devotion of the people to our Lady was remarked by Catholics from abroad; their love for our Lady, and their faith in her protection were expressed outwardly by splendid pilgrimages and costly offerings to her shrines. From the number of churches and sanctuaries dedicated to the Blessed Virgin, and from the devotion of the people to their chosen Protectress, Catholic England obtained the glorious title of "Our Lady's Dowry."

It is evident that devotion to our Lady has always been, in the Church, a popular devotion. The history of her shrines and the accounts of the pilgrimages made to them easily establish this fact, and a visit to any of the sanctuaries of the Blessed Virgin, which stand in countries where the faith is still alive, will corroborate it. Moreover, whilst particular saints may be honored more or less in various places, and have been assigned or chosen as patrons by one or another city or country, the patronage of our Lady is universal. Certainly our own times are not without their

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witness to Catholic devotion to our Lady, and we may hope that it is only because of the circumstances in which we are placed, that the outward expression of it is less visible and striking. The age is given to materialism, unbelief, and worldliness, a spirit that is not conducive to piety and religious enthusiasm. The Ages of Faith are much decried in our days ; but it is a sufficient defence of them to say that, whatever they may have lacked from the point of view of material progress, they were a great deal better off than we are, in what is vastly more important than material progress, for they made the religious element the beginning and end of all things, and held the interests of earth subservient to those of heaven.

LOVE'S SLAVE

BY REV. H. GACHE, S.J.

BEFORE the war of Secession, in one of the largest cities of the Southern States, lived Mrs. Nicolet, a pious young widow, with her little daughter Marie, her only child. Her chief fortune consisted of one slave.

Sarah was a woman about thirty-five years of age; strong, industrious, devoted to her mistress, for whom she was as much a companion as a servant, and above all she was a good, practical Catholic. Her chief occupation was washing, and she did this work so well that all the families that knew her were anxious to get her services.

Owing to her ability and industry, the good and laborious slave could bring to her mistress ten or twelve dollars a week, which, added to the lady's own small income, was sufficient not only to keep away want from her home, but also to make it comfortable.

All went well until the war of Secession came. If war occasionally enriches some adventurous and unscrupulous speculators, ordinarily it diminishes the income of poor people. However it did not cause any serious change in the resources of the widow, and she had not to complain personally of the national scourge. Sarah continued to go to work

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as usual, and to bring back every week her ten or twelve dollars.

But at last came the abolition of slavery. Sarah's mistress saw immediately how much she was losing by this act of President Lincoln. But she was too good a Christian not to submit humbly to this dispensation of Divine Providence. She was also too upright and too noble-hearted not to inform immediately her faithful slave of the great event, and to tell her that she was no longer a slave, but a free woman like herself. "Oh! missus," said Sarah, "I don't want to be free. I'll never leave you. You've always been so kind, I couldn't ever be as happy away from you as I am with you. No! no! don't you think of such a thing; Sarah'll stick to her old missus."

Seeing this determination, Mrs. Nicolet consented to keep Sarah, not as a slave, but as a hired servant, intending to pay her the ordinary wages paid to colored people in service. This arrangement lasted for some time. But, before long, Mrs. Nicolet became convinced that she was unable to pay the wages she had promised, and which Sarah more than deserved. She then again begged Sarah to leave her, and to go to work for people better able to remunerate her services.

This time Mrs. Nicolet was determined. She felt in her conscience that she could not keep in her service, without reasonable pay, a person who deserved the highest wages. Seeing that her servant still insisted on remaining with her, she said: "My dear Sarah, you may be sure that it is very painful for me to separate from you, and I would never have thought of such a thing if I were able to give you a reasonable compensation; but you see, as well as myself, that I cannot, and it would be utterly unjust on my part to deprive you of a gain which may be absolutely necessary to you in the course of time. We must think of the future. Suppose, dear Sarah, I keep you, as you wish, until my little daughter is grown up, and able to support us both; suppose, also, what may easily happen, that then neither of us will be able to do anything for you, who, most probably, will no longer be able to work for yourself. What will become of you? Who will provide for your wants then? Do you not see in what a sad

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condition you will be? While, if you leave us and go to work for yourself, you can easily save money enough for the time when it will be impossible for you to earn anything. Leave us then, dear Sarah; your interests as well as our duty require it. But you won't forget us and will love us as much as ever. We shall never forget the services you have rendered us; you have been our best friend, and we are not ungrateful. May Almighty God, whom we have tried together to serve faithfully, bless you and reward you in this world as well as in the next!"

Sarah understood that her mistress was in earnest, and that through motives of kindness, as well as of conscience, she would not keep her any longer. She consented to leave, but not without a certain condition.

"Dear missus," she said, "I always did what you told me, and now if you tell me that I must go, why go I must, but only on one condition."

"And what condition?" asked Mrs. Nicolet.

"On condition that you promise me to do something I want."

"Well, dear Sarah, I promise you to do anything you ask, provided it is in my power to do it."

"Ah, ma'am! I assure you that what I ask, you can do without any difficulty."

"Well, then, I will do it. Now tell me what you want."

"I want you," said Sarah, "to let me send my little mistress to a convent where she can be raised a lady like her mother."

"Poor Sarah! your goodness of heart exceeds your prudence. Don't you see that this will be as bad for you as to remain altogether with us. Don't you see that if you undertake this work, not only you will not be able to save anything for your old age, but you will keep yourself in a continual state of embarrassment."

"Don't you fear, ma'am, anything of the kind," replied Sarah. "I've made my calculations and everything will be all right. You know well I can easily make from forty to forty-five dollars a month. It won't cost more than twenty dollars for my little mistress at the convent, so I'll have

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twenty to twenty-five dollars left over for myself. Now I can live right well on fifteen dollars a month, and so every month I can save something for my old age. You can't say no to this! I'll leave you 'cause you insist, but I'll only go on my condition that I can send my little mistress to a convent, so that I can see her raised like a lady, just like her mamma. You can't refuse me! Choose the convent where you wish my little mistress to be sent."

How could such a loving offer be refused, such a condition be rejected?

The convent was chosen, and the young Marie was sent there the beginning of the following September. She spent five years in this religious institution, in which she distinguished herself by her good conduct, as well as by her application and success in her studies. Saıah never failed to have the money ready to pay the bills which came from the convent.

After five years, Marie having completed her studies, left the convent where she had won the esteem of her teachers as well as of her companions, and made her début in society.

Very soon her beauty, modesty and refined manners won for her a host of friends and admirers. Two years later she was married to a man in every way a most suitable match for her. She could now offer a home to her mother. Nor was old Sarah forgotten. As soon as the young couple were settled, they invited her to come and live with them and her old mistress, not as a servant, but rather as a member of the family—the old "auntie." It is needless to say that Sarah did not refuse the invitation. She went to this new home with all her old devotedness and her love of labor. There she spent many years of a pious and useful life, enjoying the happiness of seeing what her self-sacrificing devotion had brought about.

She always accompanied her old mistress to the Church and faithfully fulfilled her religious duties; and when she died she was buried with the same respect and honor as if she had been a member of the family.

Read frequently; pray earnestly. If you labor to acquire secular learning, do so with the intention of becoming better able to understand and explain the Law of God.—*St. Aldhelm.*

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THE CONFRATERNITIES.

THE SODALITY.

IN a recent issue of the German edition of the *Catholic Missions* appeared the following note which is suggestive for members of the Sodality: "In 1875, the Fathers of the Society of Jesus founded a Sodality of the Blessed Virgin for men at Scutari. It now numbers four hundred members. Not a few, who were wavering as to embracing Mohammedanism, are now zealous Catholics, and others, who before never received the Sacraments, are now weekly communicants. Members come even from Montenegro to attend the Sodality at Scutari."

It is evident, then, that the great fruits of piety and holiness which the Sodality brought to maturity in its earlier days, it still continues, by God's grace, to produce in every land in which it is well established and properly managed, according to the rule and spirit of its institute. And it is well to bear this in mind, in our own day especially, when the powers of evil are leagued against the Church and its teachings. Individual effort will be weak against so strong a combination, and therefore it has become absolutely necessary that those who have the cause of God and the salvation of their own souls at heart, should form a league of virtue and good example against the powers of darkness.

In 1863, Pius IX. uttered a cry of warning and exhortation: "Nothing gratifies us more than to see the faithful, and especially young men whom the impiety of the day is striving to ensnare and to deceive, enrolling themselves in the Sodalities, whose chief end is to awaken and to keep alive piety and devotion to the Immaculate Mother of God." Leo XIII. in his Encyclical *Humanum Genus*, alluding to Secret Societies, says that "the violence of the enemy's assault calls for no less vigorous a defence," and he appeals to all Catholics to stand shoulder to shoulder, and to combine their efforts and their prayers. It is clear that the Church rests its hope of victory on the power of association, and this the Sodality furnishes.

To our Catholic youth in particular, the appeal is directed. If they would keep the light of faith burning

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brightly in their souls, if they would preserve untarnished, the purity of heart to which our Lord attaches the promise of the beatific vision, what better means can they adopt than to enroll themselves under the standard of the Immaculate? Of her it was foretold that she should crush the serpent's head; under her especial care and protection then, by the faithful use of the means of grace offered by the Sodality, they may hope to be made strong with the strength of God, to overcome the enemies of their souls, to practise the virtues that adorn a truly Christian life, to win the crown promised to those who have been faithful to the end.

The Bona Mors.

As a memento of the month of St. Joseph, patron of a holy death, we have now in press a beautiful new Certificate of Membership in this Association.

On the front of the four-page leaflet is a half-tone reproduction of a very fine photograph, representing the death of St. Joseph. It is extremely artistic and devotional. We reproduce it by the kind permission of Mr. Franz Hanfstaengl, of 114 Fifth Avenue, New York, who has done so much in the interest of high art by his photographs and engravings of the best works of celebrated artists. It speaks well for the religious sense of the public that half of his sales are of religious subjects. The crude caricatures of pious subjects are out of date, and their place has been supplied by really artistic and devotion-inspiring pictures.

A Happy Death.

A director was lately called to see a young man who was said to be dying. When he entered the room there sat in an arm-chair a man prematurely aged. The quick breathing, the flushed cheek, the brilliant and enlarged pupil of the eye at once told the story. A strong, bass voice welcomed the priest whom he had desired to see, but who was known to him only by name.

"Father, I have a long story to tell you, let me do it in my own way, for I shall be better satisfied."

Of course the priest willingly acceded to so reasonable a

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request, and so the story was told: the story of many years of neglect; told with many a pause for breath, straightforward and honest, coming from his heart.

"Father, I have longed to do this for years, but somehow I could not muster up courage to do it. I have always kept the faith, though there were times when I was in danger of shipwrecking it by reading the books and magazines of the day, tinctured as they are with poison. But in spite of all my sin and waywardness I have always loved the Church. I believe I owe all this to the devotion I have always had for the Sacred Heart and the Immaculate Conception. Though careless in other respects, I have never lost sight of these two devotions. I am sure that I owe the grace of making this confession to them."

And when he had finished his confession and had received absolution, the wrinkles seemed to be smoothed away from his forehead, and a look of intense thankfulness and peace lit up his thin and haggard face. The priest then said:

"If God wills it, will you make the sacrifice of your life?"

"I suppose I will have to," he replied.

"Oh, no! that is what a stoic would say; a Christian must rise higher than that."

"Well, then, if God wills it, I will offer Him my life. It is hard though, not for myself, but for my mother. I have clung to life to support her."

"That's a noble motive, and the truth is, that in great measure you have undermined your health by the way in which you have worked. You have been burning the candle at both ends, working day and night. But your mother is so happy at your being reconciled to God, that she will willingly make the sacrifice."

He received the Last Sacrament with devotion. Three days later he was at the point of death. The priest entered; the prayers for the dying were being recited; he was apparently unconscious, his eyes closed, the mouth open, the breathing scarcely perceptible; the mother and the whole family in tears, the light of the Blessed Candle making the darkness visible. The mother said: "Here's you friend, the priest, don't you know him?"

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The eyes opened, and in a strong voice he answered: "Yes, I know him and I am glad to see him."

The family left the room while the priest inquired: "Are you at peace in your mind?"

"Yes, yes, perfectly."

"Then repeat the Act of Contrition." He obeyed. "Will you offer up your life? Say: 'Jesus, Mary, and Joseph, I give you my heart, my soul and my life.'"

And with those words on his lips, he once again closed his eyes.

"You have brought him back to life," cried the mother. But it was only to receive once more the last absolution and to renew the offering of his life. What an incitement is such a grace to cherish the devotion to the Sacred Heart and the Immaculate Conception!

THE CHORISTER'S STRATAGEM.

BY J. F. D.

THE evening shadows were fast falling and the deep peace of the twilight gloom filled the interior of a little parish church. Through the open window came the evening song of a robin, calling her mate to the nest, while the droning of myriads of insects made a pretty accompaniment to her solo.

Busily engaged up in the organ-loft putting away the hymn-books used by the choir in the service just finished, Paul Stanley was insensibly affected by the witching spell of the hour. Of a high-strung artistic temperament, Paul was the musical Director's favorite. With the lad music was a passion, and many an hour had master and pupil spent together discussing some work of one or another of the great composers.

To-night, however, Paul was left alone. Seated before the open book-case, clad in his cassock and cotta, he made a picture which would delight the heart of a painter. Turning over sheet after sheet of music, he finally selected one which seemed to absorb him entirely; a rapt look came over his

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face and his eyes took on an unwonted glow. It was a little hymn which Paul had often sung at Benediction, a touching tribute to the Sacred Heart, and a fitting expression of the special devotion he had ever cherished towards our Lord in the Sacrament of love divine. Rapt in his own thoughts he paid no heed to the passing moments, until his head fell upon his breast and he was fast asleep.

Night settled down and still the boy slept on. Suddenly he started and awoke. Dazed for a moment, he failed to realize his situation; then memory re-asserted itself and he knew that he had been locked in the church alone. But no thought of fear entered his mind, for in the silent darkness twinkled the sanctuary lamp. He did not feel alone; for to him the Presence was as real as though the veil were drawn aside and our Lord stood beside him in mortal form.

Instinctively he knelt in prayer, when suddenly a sound broke the solemn stillness. Surely it was the footfall of some one moving about in the church below. Peering into the darkness, Paul discerned the figure of a man stealing with stealthy tread up the aisle. On moved the crouching form to the very sanctuary rail. Will he stop there? No! he has entered the sanctuary and passed up the steps to the altar.

In a moment the lad divined the terrible truth; the intruder was about to rifle the tabernacle of its sacred vessels. What shall he do? This dreadful sacrilege must be averted. A cry trembles upon his lips, but dies away unuttered. He is only a boy and it were idle to cope with a grown man, bent on robbery, and in all probability armed. An inspiration comes to him, he will yet save his Lord from the hands of this miscreant. With a single bound he has reached the organ, and seating himself before it he places his feet firmly upon the pedals which operate the bellows. Then out upon the startled air floats a long low wail from the instrument like the plaintive cry of a breaking heart, and mingling with the music, the sweet clear soprano voice.

With his whole soul in his effort, Paul sings the beautiful hymn he loves, the words of which, following him into

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dreamland, now are recalled to his mind with strange clearness. Full of wondrous pathos and tender entreaty, they tell the story of the yearning for the souls of men which fills the Sacred Heart, the grief too of that Heart because of sin, and the sweet promise of pardon and peace to the repentant sinner.

In wild alarm the robber turns to flee. Then awe at what appears supernatural intervention arrests him in his mad flight. Pausing he feels compelled to listen. Is it his overwrought fancy, or does the voice come from the very tabernacle he would have violated? What memories each pleading word awakens; the faith of other days almost obliterated by years of sin and crime now bursts their bonds asunder and springs up into a living flame.

Under the spell of a great revulsion of feelings he seems to see before him the Man of Sorrows. Shorn of every vestige of power and majesty, Jesus appears to stand, even as ages ago He stood, in the court of Pilate, before the cruel rabble thirsting for His blood. There is no menace in His eye nor evidence of displeasure, only pity and Divine compassion.

Softly, lingeringly dies away the last sweet note of music, and now there is no other sound to mar the awful hush which has fallen upon the place, save the great choking sobs which rack the strong frame of the man, as he totters down the aisle and out into the night.

Coming in the early dawn to open the church, the sacristan found the door ajar. Filled with alarm he hastened to make an inspection of the interior. Upon the aisle and sanctuary carpet he saw the imprints of muddy boots, and stretched across the keyboard of the organ lay the unconscious form of the sleeping chorister, who had guarded his Lord from desecration, and had called to repentance the criminal in the very act of committing the most heinous sacrilege.

There are souls in the world who have the gift of finding joy everywhere and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Father Faber.*

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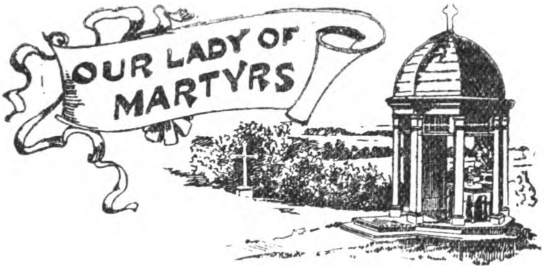

NEWS OF THE SHRINE.

March has always been a month of favors for clients ot the Shrine at Auriesville. It may be that prayers to Our Lady of Martyrs, like all prayers, are redoubled during this month which falls in a season of fasting and prayer. May it not be also that the intercession of the saintly Brebeuf and Lalemant, whose heroic deaths are commemorated on the 16th and 17th of March, has a great deal to do with the special proofs of the power of the intercession of Father Jogues, with whose process of beatification their own is so closely associated?

Within three days of the anniversaries of their deaths, we received as many letters apprising us of a project to build a house for the accommodation of the Fathers who may need to stay for a while at the Shrine; of a plan for a hospice or shelter for the many pilgrims, who every summer visit Auriesville and remain some days near the holy place; and last of all, of a proposal to erect at Auriesville a building for a religious community whose institute, though not unknown, would be entirely new to this country.

As yet these are but manifestations of a profound and ever deepening interest in the Shrine and in the cause of the Martyrs. Let us pray that we may see the speedy realization of these enterprises.

The Martyrs of Auriesville have been making their powerful intercession with God known lately in many instances. The following one is vouched for by a League Director.

A doctor called on him with an urgent request to attend one

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of his patients, whom he pronounced hopelessly ill and in danger of death from convulsions, and said the case admitted of no delay. The Father being unable to go himself, another priest went at once and administered the Last Sacraments. So alarmed were the family of the sick man that they despatched the second messenger to hasten the coming of the priest.

The next day the director visited the patient and found him lying half unconscious, unwilling or unable to take any nourishment. He scarcely spoke to or noticed the priest of whom he was very fond. The latter had brought a piece of the rock at Auriesville and said to the sick man: "You have great faith; drink this water in which I have put a particle of rock and ask the Martyrs to pray for and help you."

He took a long swallow of the water and invoked the Martyrs. A change for the better at once set in. He was soon out of danger and is now convalescing. As he is the father of six children, the sparing of his life is a great cause for thankfulness.

He wishes to make the acknowledgment, as he promised it.

FROM LOURDES.

LOURDES is not like any other place in the world; it has sprung up in a short time from a mountain hamlet to a great city: for a few months of each year *it is* a great city without the accommodations of modern cities to give to its visitors. Many are unwilling to accept this natural state of things; they exact, or try to exact, all the modern improvements and conveniences and because the prices are high they naturally and pardonably (?) want what they consider the worth oftheir money. But this will not do for Lourdes in great pilgrimage days; people must expect to pay dear for the good things of this world, and dearer still for the blessings that are to be *bought* by sacrifice of ease, comfort, and even the *necessaries* of life. They are to be bought—these heavenly gifts—not given away to those who fain would sit or kneel comfortably either outside or inside the grotto, crypt,

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or basilica. All must willingly share the crowding, the heat, the dust and the terrible fatigue. If they do so gladly, their reward will be very great.

But how insignificant are these privations, in comparison with the privation that we see around us, so patiently borne by the sick who have been transported hither at such cost of money and suffering; and the suffering is not confined to the afflicted themselves, but is patiently shared, nobly and generously, by those who bring them, and even carry them in their arms. This sight fills my soul with admiration, love and gratitude: with admiration for those priests and faithful who make no scruple to lift with ungloved hands these appalling forms, falling to pieces before their eyes; rotting flesh smelling of worse than worms and earth, that has to be plunged into the healing water by kind hands and lifted out again, and borne back to the poor pallet. Fill in the picture and be grateful to God who has created such hearts, and love them; for their example is Christ-like, and gratitude is the least we can give them for it.

One or two cases passed through my hands that I can never forget. A gentle looking elderly woman came to us to be let down into the water; her face was worn—what her disease was I did not learn, but the ordeal of the cold water was terrible for her, and yet she prayed aloud, fervently: "Lord, *heal the others!* dear Lord, heal the others." The piscinas are now comfortable bathing-rooms, the bath is hidden by a curtain, that can be withdrawn at either side, or wholly withdrawn when litters have to be brought to the edge of the steps that lead down to the water. The outer rooms were as full as they could be, with sick waiting their turn all the days of the national pilgrimage. All who came saw their companions who passed in before them, for in the outer rooms they had to be undressed and prepared for the bath, by the kind ladies who waited there for that purpose. Bandages had to be removed when possible; some had to be bathed with their bandages on, and the coverings of wadding that bound their wounds and sores—cancerous for the most.

While helping to plunge these poor creatures, twice we witnessed a sight that was worthy of St. Elizabeth of Hun-

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gary. The first time I saw it it almost overcame me. A fine looking woman after being plunged, stooped down and drank of the bath-water, praying the while that our Lady would heal the sick. She had no external illness herself. The Sisters of the Assumption, who were also helping to bathe that morning, looked at each other; indeed, we all exchanged glances of horror and reverence for that woman who could so well imitate the early saints. She had a companion, though she perhaps did not know it; for another day, another woman did the same to obtain her own cure. Are not these examples of faith for those delicate beings who will not touch willingly a speck of dust with the tips of their fingers? All men would be brothers, loving brothers, if human kindness could reach a point like this.

It was said of these women that what they did was useless and dirty. Oh, no, it was neither. For looking upon them were some abject creatures whose physical torture had endured for years, and would, perhaps, endure still for other long years, and it was passing sweet to them to see that woman's love for them, shown in an act that few could imitate, only because they knew not how; while she, God bless her, had learned that Divine secret. Only fancy a woman like that going among the sick.

Before the next PILGRIM appears we shall close the drawing for the model of the new statue for Auriesville. May 1st is the day set for the drawing itself; and, if possible, we shall announce the name of the fortunate winner of this model in our June PILGRIM. All who hold books should return them to us at once. Of course it is clear that no name shall be entered in this drawing unless it be recorded in a book properly filled and returned by those in charge of books.

CONTRIBUTIONS TO THE SHRINE.

Mrs. M. C., Somerville, Mass., for the crown	$2 00
Mrs. M. S. W., Florence, Italy,	2 00
M. L., Phila., Pa.	1 00
C. J. W., Altoona, Pa.	1 00
A. D., Chicago, Ill.	5 00
Mrs M. O'K., Topeka, Kans.	5 00
M. L. S. H., Buffalo, N. Y., for two intentions	5 00
"Anon." Frankfort, Ky.	$5 00
J.McC.,Sheldon, Iowa, for the statue, in thanksgiving	1 00
Mrs. T., Baltimore, Md.	5 00
V. Z., Milwaukee, Wis. for the statue	1 00
P. G., Parsons, Pa., for two intentions	25 00
M. W., Winchester, Mass.	1 00

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ALONE.

BY AMBROSE BEAVEN.

HAST thou e'er felt thyself to be alone,
Seeing no face, feeling no presence near;
No friendly smile, no cheering voice to hear;
Only one aching heart, and that thine own?
Hast counted weary hours, or heard the tone
From some far belfry wafted to the ear,
Wind-toss'd and quiv'ring as in mortal fear,
Swelling and dying with a feeble moan?

Go thou, whose heart has known this bitter pain,
To Him, who in His mighty love doth deign
With us to dwell; love's captive—Him thou'lt find
Lone and neglected—aye, but ever kind;
And gentle the reproach He speaks to thee:
"In prison, and ye did not visit Me."

POINTS FOR THE COUNCIL.

The First Friday in May will be the commemoration of the Finding of the Holy Cross. Between devotion to the Sacred Heart and the veneration of the Holy Cross there is a very close connection. The Cross symbolizes the Passion; the Heart manifests the love of Christ for men. Although the Cross was for ages the chief symbol of our Lord, as it will be His sign on judgment day, the past few centuries have brought the symbol of His love into universal prominence, to make men understand that He can justly ask them to suffer for love of Him, since He suffered for love of them.

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St. Monica and St. Gregory are the Promoters' Patrons for May. One is a splendid example of prayer; the other, the great Pontiff whose life by itself justifies our attachment to the Holy See. It is very useful to know something about him now-a-days when certain men seem to be more jealous than ever of Catholic devotion to the Sovereign Pontiff. If the multitudes and their rulers are but half sincere in their clamor for reform, they cannot ignore the example of one who compelled the great ones of the earth in his day to treat their subjects justly and humanely. A few hours devoted to the study of such careers as his and of his numerous worthy successors, would be an excellent means for Promoters of practising that intelligent devotion to the interests of Christ and of the Church which they are supposed to have acquired so thoroughly as to be able to impart it to their Associates.

May is a month for Promoters' Receptions. The candidates received last December or early in January ought now to be fully tried in their various duties and worthy of the honor of their Cross and Diploma with the many indulgences and privileges attached to them. There is no need of reminding either Directors or Promoters that exceptions to the rule of a six months' trial are usually the source of a great loss in the spirit and character of our work. Whenever our advice is asked in this matter we assent to such exceptions only in the case of priests, of religious, and of those laymen who have virtually been doing the work of Promoter before becoming formally candidates for that office. It is easy to build up lists of Promoters, but nothing is so disastrous to the work as to receive them after a hasty-pudding preparation. Numbers help to keep up enthusiasm; but enthusiasm is fanaticism, unless it is created and sustained by zeal well trained and matured.

May is a season for changing domiciles. Even those who remain in the city the year round are apt to grow restless in May and leave one abode to take up in another. All this is done usually amid much hurry and some confusion.

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Of course, it cannot be expected that as soon as a new lease is signed, or a new apartment engaged, the first thought will be to send word to the *Messenger* office bidding the Director to note the change of address. Much less can it be hoped that nomad Promoters will at once notify their Associates or *vice versa*. And still it would be very easy to do both these things, and it would be most helpful to the entire work; and nothing would be lost by the slightest attention to these points. It may seem trivial; nothing is trivial that can help another in his devotion to Christ.

What is the result thus far of our suggestion to Promoters to take up the work of Easter Communions among Associates, and even among those who do not belong to the League? We are receiving letters of thanksgiving every day about souls returning to the Sacraments after two, five, ten, twenty years absence from them, and, in some cases, even from the Church. There is still time, and May is a beautiful month for this work of inducing every delinquent Catholic to give this unequivocal proof of adherence to the true faith. Some Associates may not have taken up the 3d Degree; no Associate can refuse this Easter Communion, and Promoters should not rest content until every member of their Bands shall have complied with this great duty.

EFFECTS OF A STORY.

"IN the Good Shepherd Convent, Limerick," says the Irish *Messenger*, "a little story from one of the back MESSENGERS was read to our penitents last March. It was entitled 'Please buy Me,' and gave a tearful account of the cruel fate of poor black children of the desert, who were sold into slavery. No sooner did they hear of their sad condition than many of them grasped at the idea of trying to do something to alleviate their lot. They were promised pennies on the spot, if they would only earn them by small bits of extra sewing. This necessarily involved a sacrifice which still further enhanced their little offerings. Many of

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them had their days already filled with constant work, and could but ill afford their scant free moments to this zealous cause, especially when they felt tired and weary. Then others, a smaller number, had *pennies' worth* which they could renounce. This was a small luxury, barely tolerated in a few, who from long habit, failing sight, or other such excuses, pleaded a necessity for taking an *occasional pinch of snuff.* To some this may seem a small sacrifice; but how often have they been heard to say in reply to our objection to its use: 'We'd rather have that *pinch* than the best breakfast we ever got. It is more to us than a Christmas dinner.' Could they, would they give it up? After ten, twenty, and for some thirty years' harmless indulgence, could they do without it now? and without other substitute than trust in the Sacred Heart to enable them for evermore—for it is their Heroic Offering—to do without it? Habitual snuff-takers only can estimate the greatness of the privation. Ask them about it; their testimony is worth having.

Such were the important questions at issue when the April *Messenger* came. The 'Suggestions' decided them. They were a direct appeal from the Sacred Heart. Yes! they would make the sacrifice, and their few pennies would help, at least, to contribute toward the support of *a new priest for the African Mission.*

Ever since, one small snuff-box after another has been emptied, put aside, or placed upon the mistress's table to be refilled no more. And if we may reflect, for lack of the more precious perfume profusely poured out upon our Blessed Saviour's feet by their holy prototype, St. Mary Magdalen, our poor children could only empty these tiny boxes before Him, who will say that her gifts, though more costly, were more pleasing in His sight than the lesser but no less generous offering of our penitents of to-day?

You will now find enclosed the sum of £3 towards the African Mission, contributed under these circumstances by our poor penitents. One pound is the separate gift of one poor penitent, who so disposes of this small allowance made to her by her friends from time to time. In return she begs the prayers of all the Associates to obtain a long and

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anxiously sought favor from the Sacred Heart which, if happily granted, she will most gratefully thank them for in the *Messenger.*"

[Who could refuse to pray for these heroic souls that the Good Shepherd may bless their smarting sacrifice with choicest blessings, and especially with that of perseverance. . . . Oh! that many of those who indulge in the *luxury of drink* would copy their noble example and give the money thus daily saved to the building up of the infant Church in Africa.—ED.]—*The Irish Messenger.*

PATRONS OF THE MONTH.

The first patron for the month is St. Athanasius (2d). His name will always be held in veneration by all who love our Lord, for he strenuously defended the Divinity of Christ against the attacks of the arch-heretic, Arius and his followers for forty-six years. He resisted the opposition of four Roman Emperors and was banished five times. He is ranked among the Doctors of the Church.

St. Monica (4th) is a model wife and mother. By her prayers, her tears, and holiness of life, she gained the conversion of her pagan husband Patritius, and of her wayward son Augustine. A wonderful example "that we ought always to pray and not to faint."

A feast of St. John is kept on this (6th) day for the martyrdom he underwent without, however, losing his life. He was carried a prisoner from Ephesus to Rome in the year 95. He was cruelly scourged and then cast into a caldron of boiling oil before the Latin Gate. Instead of killing him it rejuvenated him. He was then exiled to the Island of Patmos, where he wrote his Revelations called the Apocalypse.

St. Michael the Archangel, is commemorated on this (8th) day, when he appeared on Mount Gargano, in Apulia, in the time of Pope Gelasius I., to designate a place for a temple in which God should be worshipped and His holy angels honored. The feast is called the apparition of St. Michael.

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St. Gregory (9th) called the Theologian, because of his exact knowledge and championship of the Faith, was the chosen friend of St. Basil. He was Bishop of Nazianzum, and then Archbishop of Constantinople, where he strenuously labored. "Our enemies," he said, "show in their conduct what their master has taught them. Let us show in ours what we have learned at the feet of Jesus."

St. Francis de Hieronymo (11th) from his youth was remarkable for innocence and virtues. When ordained he was known as "the holy priest." He entered the Society of Jesus and became the Apostle of Naples. He devoted himself to prisoners, galley-slaves, soldiers and sinners of every class. God frequently confirmed the preaching of His servant by miracles.

St. Anselm (13th) has many titles to our love. Famous for his devotion to our Blessed Lady, he was the first to establish the Feast of the Immaculate Conception in the West. A Doctor of the Church, he has left writings full of learning and unction. He successfully resisted the usurpations of two Kings of England, William Rufus and Henry I. against the rights of the See of Peter.

St. Simon Stock, an Englishman (16th) is so called from his living for twenty years in penance and prayer in the hollow trunk of a tree. He joined the Carmelite friars and became prior-general of the Order. Our Lady appeared to him and gave him the scapular, promising her protection to all who should wear it.

St. Winand or Venantius (18th) shows us a marvellous example of fortitude. At the age of fifteen he proclaimed the true Faith publicly and made many conversions. For this he was subjected to a series of horrible torments, any one of which would have ended his life, had it not been miraculously sustained. He was scourged, burned with torches, hanging head downwards, suffocated with smoke, his teeth broken, thrown into a sewer, exposed to the irons, dragged over thorns and sharp stones, and finally beheaded.

St. John Nepomucen (22d) was a martyr for the inviolable secret of confession. When his shrine was opened, 330 years after his death, the flesh had disappeared and only his

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tongue remained incorrupt. He was the victim of King Wenceslas' unfounded jealousy, because he refused to reveal the confessions of the saintly Queen.

St. Gregory VII. (25th) was one of the greatest of Roman Pontiffs. He called upon all Bishops and Priests to resist every way the unjust claims of Princes to the inalienable rights of the Church. He brought the Emperor, Henry IV. of Germany to sue for absolution at Canossa. The great Pope, however, died in exile, because, as he said: "I have loved justice and hated iniquity."

St. Philip Neri (26th) is one of the gentlest and most lovable of saints. He wished all to serve God, like the first Christians, in gladness of heart. He was the founder of the Oratorians, and used to say: "I will have no scruples or melancholy in my house." He was called the Apostle of Rome.

St. Mary Magdalen de Pazzi (27th) was a Carmelite nun. Out of love for Christ and for souls she took the motto: "To suffer or die." She was so filled with the love of God that her Religious Sisters called her "the mother of Charity," and "the Charity of the Monastery." Her body is incorrupt.

St. Augustine (28th) was a Roman monk, and was sent by Gregory the Great as the Apostle of England. He converted King Ethelbert and his people. He set up his See at Canterbury. The faith spread far and wide. He is a standing witness of the devotion of the true Church in England to the Holy See.

St. Angela de Merici (31st) is an example of never giving up a project for the glory of God when once it is conceived. She began as a member of the Third Order of St. Francis and prepared for her mission by severe penances. But she had to practise patience. Forty years passed before she was able to found the Order of St. Ursula, devoted to education. Her children in religion all over the world are her living monument.

Acknowledgment is made of the following contributions:

For the Jamaica Mission, Father Rapp, S.J.

A. L., Detroit, Mich., . . . $1 00

A Friend of the Sacred Heart, Meadville, Pa, ... 5 00

For the most needy mission.

C. V., Lowell, Mass, stipend, 1 00

H. O'D, Sarnia, Canada, . $1 00

C. T., per H. O'D., Sarnia, Can. 1 00

J., Milwaukee, Wis., . . . 1 00

For Father Baumal, S.J., Madura Mission.

T. M., Wilkes Barre, Pa., . 1 00

M. L, Phila., Pa, ... 2 00

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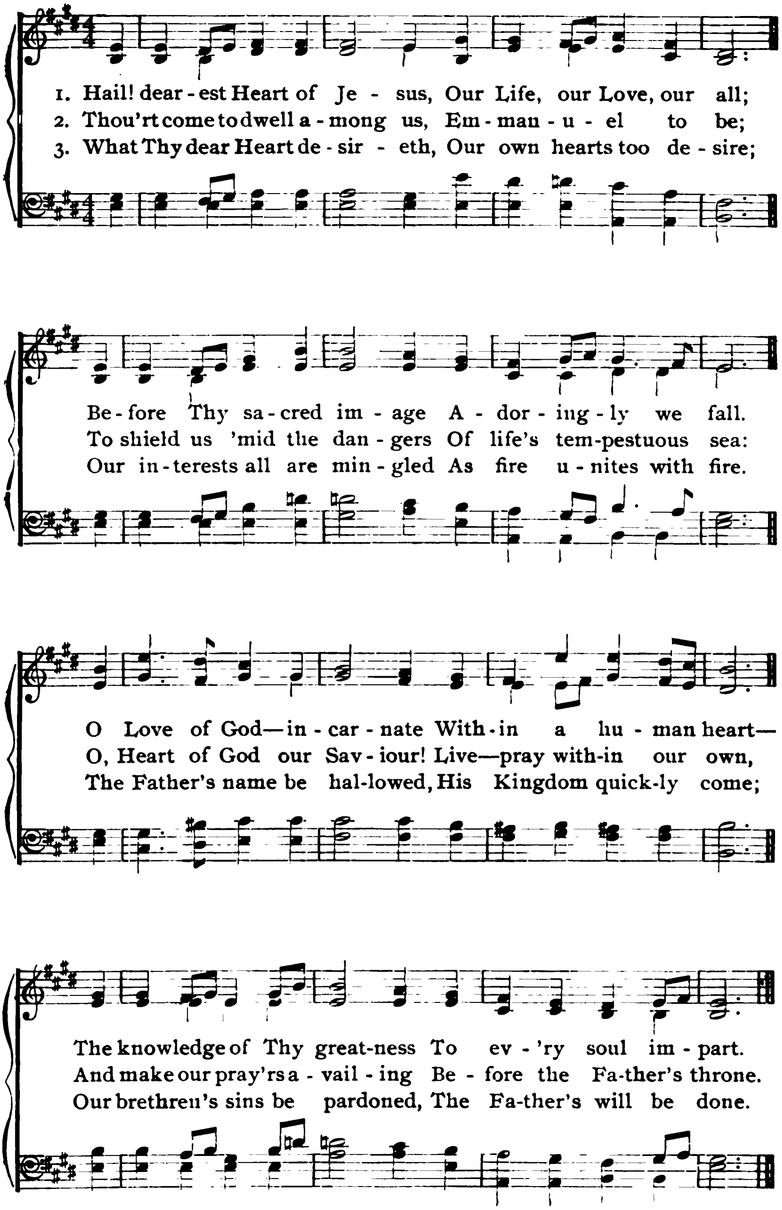
Hail! Dearest Heart of Jesus.



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A YEAR'S RETROSPECT.

REVEREND AND DEAR FATHER:

A review of the year gone by, so far as the interests of the Sacred Heart are concerned, is of some use. It will show the gratitude of our Centre to the Sacred Heart for all the good gifts that have been ours, this Jubilee Year. It will tell our old Promoters, separated from us by the call of duty or of religion, and scattered like missionaries over the world, that the work of the Gesù Centre, Philadelphia, still goes on.

It is now three years since a report was sent in to the Head Centre. We will pass over two years of that time and confine ourselves to the year '94—the Jubilee Year. Just previous to this, in November '93, our Director, Rev. James Fagan, S.J., called a few of the Promoters together in order to devise better methods of caring for our many Associates. Various plans were discussed and a general outline suggested, but before there was time to carry anything into operation, he was called away to another field of work, and it was left to another to develop and carry out his plans. Calling a meeting of the Promoters he spoke of the magnitude of the League work in general and of the Gesù Centre in particular, and of the necessity of providing not only for the continuance of its past activity, but for its still greater growth in the future. As this could not be accomplished with certainty, while the responsibility of the work rested in the hands of a few, it was decided that a Council be formed of Promoters, whose time and ability fitted them for the work, each one to have charge of a certain number of Promoters. The division was alphabetical, not that we cared for such a lifeless classification, but because it was the simplest way of making such a radical change in so flourishing and active a Centre. Besides the letter division, a Patron Saint, corresponding as far as possible in name, to the letters (as for instance, S.T., St. Teresa), was assigned to each section. The alphabetical division is only for Promoters who have received their Diplomas and Crosses. The candidates are kept separate under the patronage of St. John—the Disciple whom the Sacred Heart loved. As soon as they are received they go to their respective letters. This new system of work has facilitated the distribution of supplies, has insured proper reports and proper attendance to Associates, and has brought the Promoters, through the Council, in direct touch with the Director.

On the first Sunday of each month, the Rev. Director with the sixteen special Promoters meet in Council. As far as possible, everything that is to be proposed at the General Meeting on the 3d Sunday is discussed at these Councils—the state of the Centre, delinquent Promoters, reports, music, attendance at services, etc. Intention Lists, Communions of Reparation, the Holy Hour, special celebrations, charitable works to be set in motion, new projects for the betterment of the Centre, and the whole range of League work may come up for discussion.

On the 3d Sunday of the month is the general meeting of Promoters in the School Hall. Each special Promoter is at his or her respective post (designated by letter and the Patron Saint), ready to receive reports and to deal out supplies. The Rev. Director opens the meeting with prayer, as prescribed by the Hand-book, after which the report of the last month's work is read, intentions recommended, and all sorts of necessary notifications made. The PILGRIM'S "Points for the Council" are taken up and developed suitably to the time, season and needs of the Promoters. The General Intention is explained and the meeting closes with prayers for petitions recommended, and for the relief of the Holy Souls. A statue of Jesus Pleading, with lights on the stage, and sometimes the singing of a part of the choral service adds to the religious character of the meetings. This choral service, now so important a part of our regular Friday evening service was under the special charge of Rev. Father Walsh, S.J., who spared neither himself nor his time training the Promoters, conducting every rehearsal and doing all in his power to make it a success. The weekly rehearsals are still kept up under our present Director, Rev. Peter Cassidy, S.J., and the service, familiar to all, is a feature of our regular League devotions.

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The opening of the New Year was marked by the privilege granted by His Grace, our Most Rev. Archbishop, of several hours' exposition on every First Friday. The Promoters were grateful, but were not satisfied until they had secured this favor for the entire day. To obtain this privilege they set to work to gather as many persons as they could, who would promise at least one-half hour's adoration. Their efforts were rewarded by success, and the Guard of the Blessed Sacrament, composed of members who have pledged themselves to be at their post of love and reparation at a certain hour on every First Friday, has become a fact, and through the kindness of our Archbishop, all-day Exposition is ours. To show their gratitude to His Grace, our Promoters sent him, through our Rev. Director, a spiritual bouquet of 10,000 Holy Communions, 25,000 rosaries, and 50,000 visits to the Blessed Sacrament; stations of the Cross and extras not counted.

Our Jubilee Year has been rich in extra services, in all of which our League took a prominent part. The first in order was a Triduum in honor of the beatification of the Salsette Martyrs; the next was the Novena of Grace to St. Francis Xavier; the third a Triduum in honor of the beatification of B. A. Baldinucci; the fourth a Triduum of thanksgiving for the success of the June celebration; the fifth a Triduum in honor of B. Margaret Mary, and the sixth a second Novena of Grace to St. Francis Xavier, closing the Jubilee Year with his Feast, December 3rd.

The opening celebration of the Jubilee Year took place June 1st, the Feast of the Sacred Heart, when His Grace, Archbishop Ryan, pontificated at the Mass. The Rev. Father Provincial Wm. O'B. Pardow, S.J., preached from the text which first inspired Father Gautrelet. In the evening between eight and nine hundred Promoters met in the School Hall in order to walk in a body to the Church. The men Promoters led the procession, next came the candidates who were to be received, ninety-five in all; then the women Promoters, under the patronage of their particular Patron Saints. Ten beautiful banners made by one of our most earnest women Promoters were displayed for the first time on this Feast, and carried in procession The banners are worth a description, but as we have already made this report too lengthy, we must pass them by with but a word On one side of each banner was the picture of some patron saint, and on the reverse side was the figure of some emblem, seal or device of the Sacred Heart in use before Bl. Margaret Mary or introduced by her. The sermon was preached by the Rev. Central-Director. The candidates received their Diplomas and Crosses from Rev. H. L. Gache, S.J., one of Father Gautrelet's first Associates. Solemn Benediction was given, and the service closed by the entire congregation and League chorus singing "Holy God, we Praise Thy Name"

The closing services of the Jubilee year on December 3rd, the fiftieth anniversary of the Apostleship, were preceded by a Novena to St. Francis Xavier; Solemn High Mass was sung on the morning of the Feast, followed by all-day Exposition of the Blessed Sacrament. In the evening, solemn Reception of sixty-five candidates, and a sermon by one too well known in League work, and too long identified with the Gesù for comment—our old Director, Rev. F. X. Brady, S.J. The musical programme was the same as in June.

Our Associates and Promoters having taken upon themselves the defence of the interests of the Sacred Heart, are wide-awake and ready for every call and suggestion made to them, as they know that the chief interest of our Lord is the glorification of His Father by the salvation of souls. The appeal in the cause of Temperance came with special force. Last November we had our first Reception of Temperance League Promoters. The evening service on the second Friday of each month is exclusively for the cause of Temperance; even the collection is devoted to the relief of those who are the innocent victims of the intemperance of others. Our Rector, Rev. P. J. Dooley, S.J., always conducts these exercises.

Besides the temperance work, the regular Communions of Reparation, weekly and monthly, the nine First Fridays made in honor of the Jubilee year, the extra Easter Communion given for those who neglect their duty,

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the crusade for the Holy Souls in November, when extra communions, etc., are gathered for this purpose, our Promoters take active leading parts in Tabernacle work, making vestments for far-away missions, as well as caring for the many altars in the Gesù; in a Dorcas society, working in conjunction with the St. Vincent de Paul branch; in instruction, which includes Sunday-school work, a flourishing sewing school, and a looking after the needs of converts; in Samaritan work, visiting, reading to and brightening up the sick poor; in the employment branch, whose aim it is to bring the employer and the unemployed together, and last, but not least, a reading circle, "The Loyola," organized for self-improvement, and following the course of study prescribed by the Catholic summer school.

At the present writing we cannot give our statistics, but we will send them later. We have nine hundred and sixty-five active Promoters. This does not include our transfers to other parishes, our vocations to the religious life, nor those who have passed to their reward.

Have we been boasting? Perhaps it looks like it. If so, such a thought is foreign to the intention of this Report. We have simply looked backwards for one year and have told of the noticeably good things done by our people—we have not gone beyond what we saw—we dare not touch on the inner life of a good Promoter, nor on the silent influence of one who is striving to know and understand the Master's designs and methods and so further His Kingdom on earth. These things are hidden and known only to the Sacred Heart. We have emphasized a point which we see verified every day, and which needs no emphasis; it is this: Wherever the League of the Sacred Heart is understood and its spirit deep in the hearts of all, then every other good work flourishes. Instead of being a hindrance to other societies, it is a stimulus and a help. Truly there is a magic in the devotion to the Sacred Heart!

NEWS FROM LOCAL CENTRES.

——A zealous Promoter writes from the Cathedral Centre, Pittsburg, Pa.: "We have had eight hundred members enrolled since last November. Our Local Director, who is very much interested in the work of the League, now distributes five Decade sets every month to Bands of men. This work is growing and we hope to have a first-class Centre here."

——Another writes from Mt. Angel, Ore., "the Holy League, introduced here only a few months ago, is spreading fast. A number of men are getting into the way of coming to Communion on the First Fridays and of attending church regularly."

——At Manistique, Mich., on the second Sunday of December, the League had a High Mass and Consecration of Promoters. There was a large attendance of the faithful and the ceremonial was carried out with all solemnity. The Promoters have been working faithfully and the fruits of their zeal are very satisfactory.

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——In Jefferson City, Mo., the growth of the Centre is slow but steady, and the spirit good. Promoters' Councils are held regularly on the third Sunday of the month. High Mass and Benediction every First Friday, and the number of Communions of Reparation increasing.

——In Adams, Mass., the League is growing wonderfully; much interest and fervor are displayed by the Promoters. The Centre was established this year and already it has more than 900 Associates.

——In St. Patrick's Centre, Eau Claire, Wis., "the Apostleship is growing very rapidly and doing much good. More than 600 members have been enrolled, and still it has not yet reached its first anniversary. It is wonderful how attached the lumbermen become to the League, each one carrying his little card with him into the wilds of the northern lumber camps, as a reminder to send up their Morning Offering in the midst of the pine forest."

——In St. Rose's Centre, San Francisco, Cal., on the first Sunday of February, Crosses and Diplomas were conferred on the new Promoters. There are now fifty-two Promoters whose zeal and activity promises soon to double the number. The League is doing wonders for the spiritual life of the parish. The ceremony of the Reception was very imposing and was arranged and carried out with much taste and fervor.

——A Promoter writes from the Christian Brothers' College, Memphis, Tenn: "The First Friday is always appropriately celebrated here. The students hear an instruction which is followed by Benediction of the Blessed Sacrament. Twenty-four new Associates lately received the Badge. With very few exceptions the boys received Communion monthly. Some of them, if they cannot make the Communion of Reparation on the day assigned for the General Communion, get some member of their family to make up for them. In this way the family may be reached through the children. The recital of the Rosary by the families, in common, may possibly be brought about by the children also."

A Devoted Director.

The Rev. Edward A. Quinn, Director of the League in the Immaculate Conception Church, East Fourteenth Street, New York, departed this life piously, Sunday, March 24. During the year and a half of his directorship, the League in that Centre advanced not only in numbers, but also in the spirit and zeal and of piety which should mark its every Associate. Regular meetings, personal attention to the Promoters'

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Council, careful instructions, and a sincere devotion to the Sacred Heart on his own part, soon brought about a renewal of spirit among the old Associates, an increase of at least 2,000 in the register of members, crowded meetings, and a great interest and activity in many works of zeal and piety. It was his very laudable purpose to receive Promoters only from his own parish. He insisted that Promoters living within the parish should work among their own; that there was plenty of work for them there, and that if their zeal was inspired by true charity, it should begin at home.

On his part he spared no effort to make the parish League organization as attractive and as vigorous as any other in the city. He often spoke of his ambition in this regard, but never boasted of his success. Of this his reverend rector and fellow priests speak with all praise for his untiring labors in this and other works, labors which had much to do, no doubt, with his early death. At his requiem and funeral the Promoters of that Centre paid him a fervent tribute of their respect—May their prayers, like his own generous labors, hasten his reward.—R. I. P.

OBITUARY.

We recommend to the prayers of our Associates the souls of Rev. J. N. Reinbolt, St. Mary's Convent, Dayton, Ohio; Sister Mary Benedicta, Oakland, Cal.; Sister Mary Gertrude Magee, Visitation Convent, Cabanne Place, St. Louis, Mo.; Peter Blake, Catharine Moffitt, and Mary Donahue, St. Mary's Centre, Boston, Mass.; Anna H. Bradley, Norristown, Pa.; Catharine McLoughlin, Nativity Centre, Brooklyn, N. Y.; Alice Ainsley, Ottawa, Ill.; Mrs. Mary Mitchell, Morganfield, Ky.; Anna Schiling, of St. Peter's Centre, and Mary M. Quinn, of the Gesù Centre, Philadelphia, Pa.; Miss Kate Trout, of St. Peter's Centre, Reading, Pa.; Mrs. C. DeSan Boswell, New Orleans, La.—*May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace!*

NOTE.—The PILGRIM has no editorial page, and fortunately it is not needed, particularly for the purpose of this note. In the February number the opening piece, entitled "Our Lady of Light," stated that the Sisters of Charity were the founders of the Shrine of that name. The writer of that piece and the real founders, the Sisters of Loretto, have called our attention to the error, and we gladly make this correction of it. The words of the hymn published in our April number were written by Miss Eleanor C. Donnelly, and it should have been credited to her name; the more so that it was published over her initials in the *Messenger* of July, 1875.—[EDITOR.

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GENERAL INTENTION FOR MAY, 1895.

Recommended by His Holiness with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Devotion to Mary, Mother of God and Mother of Men.

That Devotion to our Blessed Lady in some form should have been chosen by the Holy Father is only natural, and of all her titles none is so powerful to excite confidence and love as that of her Motherhood.

Her two-fold Motherhood is proposed to us. What a vast difference when we consider the terms of the relationship: Mother of God and Mother of men! The first is founded on her most sublime prerogative, that of giving her flesh and blood by the operation of the Holy Ghost to form the human body of the Second Person of the Blessed Trinity. Truly has she a right to this title, for when a man speaks of his mother, he means the mother of him who speaks, though the mother does not produce the soul, but only conduces to it by the forming and the fitting of the body to receive the life principle—the soul. Yet no one ever says: this is the mother of my body; but of me—the person speaking.

Thus did Mary co-operate to the forming of the body of Him, who in person is God the Son. So by right is she called the Mother of God.

In this maternity, Mary, the Spotless Virgin, had none of the sorrows of the daughters of Eve in child-bearing, but as Mother of men she brought them forth in bitter grief at the foot of the Cross.

The words of Christ, being the words of God, were effective, and brought to pass what they expressed. When the Divine Victim on the Cross said to Mary: "Woman, behold thy Son," He not merely pointed out and recommended St. John to her motherly interests, but He implanted in Mary's bosom the true relation of a Mother to her child.

Likewise, when He bade St. John: "Behold thy Mother," He put into the heart of the Disciple the love and dutiful relation of a son, who, accordingly, straightway took her to his own.

St. John at the Cross represents the race, and with him we all behold in Mary our Mother, and Mary has ever proved herself worthy of that title by her fond love and care. St. Paul, too, proclaims this, our relationship to Mary, when he says that Christ was not ashamed to call us brethren, not indeed, according to the flesh, but according to the spirit; if brethren of Christ, then Christ's Mother is our Mother. Let us then, in this her month, daily honor her and exult in the thought of St. Stanislas Kostka, that "the Mother of God is my Mother!"

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